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The High Church.

Some of the more timid advocates of evangelical principles, we suppose, must have wondered at our temerity in opening our columns against the High Church. But, suppose we now introduce our readers to a short series of articles from an *episcopalian* (evangelical) *source!* If the writer of these articles happens to complain of the very same things which "Philo," "Cyprian," and others, have been exposing, and comes out earnestly and boldly on the evangelical side of the question, the circumstance will appear, to say the least, as strong presumptive evidence that we have not altogether been beating the air, or buffeting a man of straw. We have received two such articles, the first of which follows:—

From the Vermont Episcopal Register.

FATAL TENDENCY OF DEFECTIVE PREACHING & MINISTRATIONS.

For a long time I entertained, and earnestly contended for the opinion, that a ministry correct in the distinctive and fundamental doctrines of christianity, comparatively pure and exemplary, and in certain respects diligent and zealous, could not be pernicious to the interests of vital religion. And though this opinion is fearfully shaken, I cannot but still hope that no imperfect, inadequate, uninfluential or erroneous ministrations, which can be entitled to the above description, can utterly invalidate the sanctifying authority of the word of God, in the case of every hearer. Yet full sure am I, that creeds generally sound and orthodox, and doctrines mainly consistent with the views of the reformed churches, are so exhibited in the sermons and practical course of ministrations of some of the clergy, as to annul and destroy their converting and saving effects. Pure doctrines are so generalised, modified, or frittered away—essential truth is held so vaguely, enforced so feebly, or forgotten so entirely—and worldly principles and practices are encouraged so palpably and openly, that sound orthodox ministers become in practice and effect, the abettors and promulgators of a spurious, unproductive christianity. Of course they cannot be accused of intending all this mischief, and the horrible consequences which must ensue. But if they seriously purposed the entire reverse, and were resolved to preach and practice a religion effectual to the conversion of sinners and the salvation of souls, they would not merely preach a sort of christianity not very grossly contrary to articles and homilies, but they would preach that living, genuine christianity, whose renovating and sanctifying spirit gives grace and loveliness, energy and effect to all the scriptural doctrines therein embodied. A ministry which fails of this—which, to the ends of awakening sinners, reforming their lives, exciting them to devotional piety, separating them from the vanities and pollutions of the world, and promoting true godliness and evangelical holiness—is not only useless, but proves itself worse than useless, by confirming the worldly in their indulgences, and serving to content indifferent professors and gross formalists in their insensibility and practical irreligion. And though such a ministry may claim to be entitled orthodox, or even evangelical, yet for men it is valueless, and in the sight of God it is worse than spurious; it is emphatically disowned and accursed.

That any one protestant church in our country, more than another, is groaning under the burden of such fatal ministrations, or that any known or acknowledged class of clergy deserve the sweeping reprobation of the above censure, is what I am forbidden by duty to affirm, and by charity easily to believe. But it is neither wrong nor uncharitable to express the fear, that some who hold high their claims as the best accredited and favourite ministers of religion, are sadly insensible to the influence which their preaching and general course of ministrations is shedding around them. Nor can it be regarded as invidious in me, to describe the style of preaching and the system of measures by some pursued, and to unfold without scruple or compassion, their obvious and unavoidable tendences and effects.

I. By some otherwise sound divines and exemplary ministers, a degree of importance is attached to the externals of christianity, not much less fatal to genuine, spiritual piety, than the systematized formalism of the Romish church. The effects of baptism are so magnified, the value of confirmation so extolled, and the efficacy of the Lord's supper so exaggerated, that some parents seem to imagine that the graces of christianity can as easily be put on their children at suitable ages, as the fashion of their clothes can be changed; and the deluded children, perhaps, at length, imagine that by these steps in religion they are as effectually prepared to come out Christians in due time, as to appear accomplished and acknowledged ladies or gentlemen. Periodical solemn acts of religion can easily be magnified into the whole of it. And do not they who exalt the importance of these acts, at the same time they say little of deep, experimental, personal piety, contribute most fatally to the substitution of forms for real godliness? There are ministers, also, whose views of the sacerdotal office, of the divine efficacy of authorised ministrations, of the transforming moral power of our appropriate services and unrivalled evangelical liturgy, sink very nearly to the level of the grossest ideas of the mediatorial and expiatory nature of divinely appointed rites, performed by a divinely commissioned priesthood. Is no sense of superior sanctity or safety encouraged by an attachment to the *one* church, the *one* altar, and the *sole* ministry constituted or accredited of God? Is no imaginary, but unreal, and therefore dangerous efficacy attached to prayer offered in a consecrated place, in the most proper attitude, and in the most venerable, eloquent, and appropriate of all forms? Is he in no danger of withholding part of his trust in the merits of Christ, and part of his affections from God, who is over-zealous in tything the exactest measure of prescribed forms, attitudes and dresses? None can prize more highly than I do, the clearness and undisputed authenticity of our ministerial commission; nor accord freer or more entire reverence and obedience to the rituals of an apostolic church. The question is not how great is the intrinsic value, in their proper places, of these most important external marks of a christian church. The direct and plain question is, whether studied, proclaimed and boasted regard for the external arrangements of the church; and endless and exaggerated eulogiums on the value of a divinely constituted ministry; and the open avowal of the sacramental and wonderful efficacy of their ministrations, whatever be the baseness of their hypocrisy or the pollution of their lives—whether, in a word, expounding and enforcing rubrics more earnestly than the laws of God, and extolling written prayers more frequently and eloquently than a spirit of devotion, and exalting the official above the pious character of the minister, must not prove injurious to the young, the inexperienced, and unreflecting? May not such ministrations encourage a pharisaic spirit, stupify awakening consciences, and seal over hearts to the deadliness and desperation of mere formalism? But can they—do they alarm the impenitent—teach heartfelt devotion to the prayerless—stimulate lifeless and unfruitful professors, and effectually secure to Christ, a church and people without spot or wrinkle, or any such thing, and pre-eminently distinguished for their zeal for good works?

To these questions, let tender consciences and evident facts make reply. And may it be found less generally and fatally true than I fear, that essential truth in the particulars above stated, is capable of a very mischievous admixture with alarming practical errors.

II. The line which separates externally moral but real worldly and irreligious people, from serious and consistent Christians, is left so loose and ill-defined in the preaching of some ministers, that few are likely to feel on which side of its broad demarkation they individually stand. To address any congregation, however small, as essentially a pious and christian congregation, needing merely to be stimulated in a religious course already commenced; to endeavour to mark no distinction between the converted and unconverted, the nominal and real Christian, the decent worldling and the exemplary believer, is to reduce all inquiring thoughts, and commencing religious seriousness, and alarms of conscience, to the same level of cold indifference; and to satisfy one with little, another with defective, and a third with no religion!

Admit the benefits of baptism to be what you please, it is plainly impossible to go into an assembly of baptised persons, and awaken the serious part of it to a grateful and dutiful sense of their privileges and obligations—or the indifferent and worldly part of it to a conviction of their sinful neglect, and awful peril, without drawing a line of such broad, palpable, and offensive discrimination, as will place the assembly in two very opposite classes; those who give evidence of possessing the spiritual part or thing signified by baptism, and those who neither possess nor exhibit any such evidence. Such real difference does most unquestionably exist. And the ends of the christian ministry must be wretchedly answered, where this line of separation is not so drawn, as to give comfort and add diligence to the one class; and create alarm, sorrow, repentance and hearty amendment in the other.

Sometimes, but not very frequently, it becomes necessary to insist that the religion of the cross, though very strict and self-denying, is yet by no means austere or morose; that christian enjoyment of the bounties of providence and the blessings of life, when exactly regulated by the scriptures, and the dictates of a truly sanctified heart, is altogether the most exquisite and rational enjoyment which the imperfection of our state admits. But let ministers of some congregations, of fashionable cities, and of wealthy parishes, beware how they pipe too constantly these sweet and enervating notes—let them take good heed lest language too loose or general, sentiments too lax or compromising, be interpreted into an approval of all the pomps and vanities of this wicked world! With conscientious clergymen so situated, the question should be—Is there a strong tendency to fanatical austerities, and morose, uninviting monkish severity, amongst professed Christians: Or is not the tide of circumstances and popular sentiment sweeping fiercely and ruinously in the clean contrary direction, and carrying nearly every professor into censurable, dangerous, or criminal worldly conformity? And let him resolve, that no expressions or conduct of his shall add fury to the whirlpool, or devastation to the pestilence.

To the same class of defective notions and pernicious errors, may be reduced the doctrine of acceptable, if sincere, though manifestly imperfect obedience. That the good works of Christians are in a certain sense entitled to reward, though entirely of grace, whilst at the same time no such good work is free from taint of sin, are mysterious but undoubted truths. Yet to infer therefrom, and systematically to teach, that the law of Christ is a mitigated law, or that good works can become matter of complacency or grounds of hope, is as unscriptural as it is pernicious. We are as much bound to keep the commandments with a perfect heart, under the gospel of Christ, as under the law of Moses; and more so, for compared with Christ, Moses was the mediator of a carnal and imperfect covenant. To no conscience, then, can the salvo be applied, that the duties it enforced have been as perfectly performed as a lenient lawgiver expected, without direct peril to the soul, and gross dishonour to Christ. His merits come not in, according to the dreams of Papists, and I fear of many others, to make up the deficiencies of our obedience. We are not saved partly by Christ, and partly by our good works. He *is*, and *will be*, a perfect, complete Saviour, or he will not save at all.

But I forget, it is not my present object to vindicate his honour, who is pledged to stand forth in the latter day himself, in glorious majesty, to assert it. My immediate concern is to show, that a lowering, an accommodation of a mitigated law to the convenience of imperfect and corrupt nature, can have no other tendency than to satisfy the hard-hearted with no virtue, and even tender consciences with very scanty obedience. The whole scheme of meritorious, sincere, though imperfect obedience, is alike subversive of revealed religion, and that exalted evangelical purity and piety, to whose loftiest attainments the scriptures and reformed doctrines urge and excite the really renewed children of God.

(*Remainder next week.*)

Communications.

For the Western Recorder.

SOMETHING *MUST* & *CAN* BE DONE.

No. III.

BRETHREN—I am now to lay before you some of the peculiar advantages of the plan which has been proposed.

1. "It will virtually bring into the field, a host of missionaries, evangelists, and pastors, already educated and prepared for the work." As I have said before, most of our labours have hitherto been expended in trying to stop the current of iniquity, after it has become a flood, and is rushing forward with resistless force. To labour here requires men of strength and skill; none others can be employed; and of these we must have a mighty army, before we can make the least head-way against the flood. Now, I am virtually proposing to trace this stream to its source, where we find it a little spring, bubbling from among the rocks of childhood and youth, and there to inquire what can be done. To *stop* the fountain we know will be impossible; but approaching as near as we may, we can there labour to impede its course. As the labour here will be much lighter, we can employ another class of labourers, who before could not touch the work. Instead of employing merely the regularly educated ministry, we will call forth every Christian, and give him an opportunity to work with as much effect as the minister in the desk. The pious teacher, who has a Sabbath school or class in charge, has the station of a pastor and missionary; his duties on the Sabbath are the same, though on a smaller scale; and if he is devoted, and his heart engaged in the work, he is as well fitted for his station as the minister is for his. Thus, what a host of workman are at once at our command. Tho' of different callings during the week, their work is the same during the Sabbath. The *mechanic's* shop is shut, and he, with his young men and apprentices, can enter the field with the minister. The *farmer*, with his labourers, are not employed in the fields; *they* can all come. The *merchant* has closed his store; he and his clerks have nothing better to do; *they* also can come and join with the others. The *lawyer*, too, can leave his office, and the *judge* come down from his bench, and all labour successfully—labour, not indeed to stop the rushing torrent, but at the fountain, to impede or turn the course of the little stream, as it issues from the bubbling spring. Such is the scene that some of our schools already present. All the different professions are lost in this blessed work. Even judges are finding it their privilege and delight to be in the Sabbath school and bible class.

Whether we can depend much on those who are not Christians, is a point on which I do not wish *now* to speak; we are doubtless to lay hold of every help in our power; but I would *insist on this*, that we put the work into the hands of the church; and if all her members of every class, who *can* engage, *will* engage, we shall have a great company. *Some* are already engaged; but how few! Let them ALL be called forth. I would by no means confine this labour to the younger members; there is enough for all to do. I would have our grey-headed elders and deacons foremost and most active, if not in teaching, in managing and overseeing the concern, or at least exerting their influence, and labouring during the week to bring every child into the school. I would have the pious mother, if possible, break away from her family, and have her class in the Sabbath school. No one in the church should be excused, unless by sickness or some other providence of God. Do we then complain of a want of labourers, pastors, missionaries and evangelists; here they are; give them a charge and set them to work. Set them to work NOW; for

"2d. This plan supports its labourers, with little or no expense to the people for whom they labour, to any charitable institution, or to the church in any way." You are not first to raise a fund for their living, and secure them a salary, before they can receive their charge. We are not to pay them for their time; it is the Lord's already; and as for expenses, they are to eat at their own tables, and lodge in their own dwellings. The grand difficulty with most of our enterprises at the present day, is that *money* is required as a propelling power; and for this reason some fail, and others move but slowly. But *this* is not to drain the treasury of the church; it presents in fact the most effectual means of keeping it filled. The prime cause of that penurious spirit, which so sadly prevails among God's professed people, may be found in their early habits and education. They were never *taught* to *give*. Now, in many cases, what they give must be almost literally *forced* away from them; and when obtained, it is but a trifle. Let our children be taught charity in our Sabbath schools, though it may be by giving only a cent a month; and then when we pass through our churches with some benevolent object, we may hope to find the open hand of liberality.

As the establishment of this system is not to drain your purses, neither shall its continuance be an avenue of expense. It is your personal service, brethren, that is required; your heart to feel; your mind to think; your hands to work. So far from a burden, you shall find the work a delight; so far from being an expense to you, as individuals, the time you shall thus spend will be more profitable to *yourselves* than in any other way you could be occupied. The Sabbath school teacher is improving his own mind, and laying up a knowledge of God and *his book*, to a better advantage than could be done by any other course.

3d. "The labour thus bestowed is under such peculiar advantages, that the prospect of saving the soul from sin will be tenfold that of any other plan." It is this circumstance more than any other, that has aroused my attention to the subject. It is this which gives it the awfulness of eternity. I have been made myself to feel with an aching heart, the almost uselessness of preaching to those whose youth has been spent without bible instruction. Before you can approach such minds with conviction, you must break through a wall of adamant; you must storm a castle built of iron. You have a giant infidel to contend with; you must convince him that the bible is true; you must meet his cavils—sweep away his refuges of lies; and when you have done all, he is a giant still, though disarmed. Had he ever been thoroughly taught in a Sabbath school, the impression would not have been obliterated. We might come directly to his conscience, with a "thus saith the Lord," which would end the controversy, and shew him that he was at war with his Maker.—*Who* are *those*, in times of revivals, that sit shielded in armour, while the arrows of the Almighty are falling upon them like a storm of hail? Who are they that remain unmoved, while the earth shakes and heaven trembles? They are the men who were never thoroughly taught the bible when young; and now they are infidels or universalists; they are scoffers, and to human view their condition is almost hopeless. They live through revivals, hardening their hearts more and more. Follow them to their death scene, and you will see their sun go down in endless night.

The way *is not* prepared for the preaching of God's word with success, unless the mind has been prepossessed by divine truth. Examine into cases of conversion, in the revivals which have blessed the churches, and we shall not find one case out of ten where a subject was not taught religion in his youth; where some deep and lasting impressions were not made upon his mind in childhood. In nearly all the relations of experience that I myself have heard, the individuals refer back to an early period—to a pious mother, or some relative or teacher, who swayed the mind of the child, and made an impress upon the heart while yet it was easily susceptible. This influence they are known to retain for 30, 40, or even 50 years; their minds are open to conviction, and ready to hear the messages of God's servants, and finally, through his assistance, to believe to the salvation of their souls.

Now, on the other hand, undertake with a man at 20 years of age, who has lived in this christian land, and not been educated in a pious family, or been in a Sabbath school. Address him on the subject of his soul, and he hardly knows what you mean. Refer him to the bible, and tell him what God says there. Before he will listen to this message, he must first sit down and be satisfied that the bible is God's word. What a task is here? With an infidel heart, with prepossessions against the truth, and surrounded with those who are ready to lead him astray, the greatest probability is, that he will continue to disbelieve the bible, or embrace some error equally as fatal, and there rest for eternity. Or it may be, while he is leisurely settling this momentous question, he dies and sinks to hell. At *this age*, and afterwards, the man has lost his childlike, teachable spirit; and in the pride of his heart, and the self-sufficiency of his own understanding, he is ready to spurn with contempt any one who shall try to teach him religion. Even the minister of the cross, who is clothed with the authority of heaven, he defies; and with bold countenance, and fearless step, he hurries onward in his way to perdition. Would we save the soul, and prepare the way for the preached gospel, let the question about the bible and its fundamental truths be settled in the mind of every child, before he is twelve years of age. Do you *doubt* whether this can be done? Try it for yourself. It *can* be done, and settled so firmly, that by the divine blessing, it shall never be undone afterward. Go into a Sabbath school and see the learners. The bible is the only book put into their hands. They see it reverenced by their teachers; they see what importance is constantly attached to this book. Every question which is asked, the bible must answer. Every lesson they commit, and all the exercises of the school, go to fasten the bible upon their minds, as with the impress of nature, that this book is the oracle of truth. Thus is the child constantly taught to realise, from Sabbath to Sabbath, and year after year, the sacredness of God's word. Then the fundamental doctrines, couched in the plainest and simplest questions, are to be addressed to his mind; and he is required to answer and to settle them by the same standard; and when settled here, there is to be no farther question. Let the infant mind be thus instructed, and it is ever after prepared to baffle the infidel, and to listen to the minister of God. Does the infidel tell him the bible is not true; he has settled that question already. Does the minister point the sword of the Spirit to his bosom; he has no defence; he sees that *it is* the sword of the Almighty; and he falls before it, that he may live for ever. Does any one contradict any of the fundamental truths; he remembers that he settled his mind with regard to that in the Sabbath school; and if he *has doubts*, he will go to his bible to remove them. Now let the minds of all children be advanced thus far, before they arrive at the age of twelve years; and then through the blessing of the Holy Spirit, might we not hope to see the greatest portion brought into the kingdom of the Redeemer before they were twenty years of age?

The same reverence will also be contracted for the *Sabbath*, as for the Bible, and also for the ordinances of God's house. This will secure the attendance of one who has been a Sabbath school scholar, on the public worship of God, forever after he has left the school; and the Sabbath will be a day he will fear to profane. This will continue him under the sound of God's word, and within the means of grace, though he should not be converted in early life. But if converted, his soul is saved, and he is then the one to engage with all his heart in the cause which has been a blessing to his own soul. He then becomes a teacher, and promotes the object while he lives, and is thus the instrument of turning many souls to righteousness.

V. D. M.

The following article, which has been furnished us by a linguist of no ordinary character, will be found to have more interest than at first might be imagined. Dr. Johnson very justly says, that words to which we are almost strangers, attract that attention to themselves which should be given to the things to which they relate; and the remark is equally applicable to peculiarities of pronunciation in a publick speaker, and to singularities of orthography in a book or paper which meet the eye of a reader. These things necessarily operate, to some extent, as impertinences; and in proportion as it becomes important to fix our attention closely on any subject which is presented to us, will their inconvenience be realized. From the young, who are acquiring their education, this subject ought to receive no small share of attention.

As to what our correspondent says, respecting the sound of *j*, in such words as *education*, and the *sh*, in such as *virtue*, the remark was at first new to us; but a moment's examination of Walker's *principles* respecting these points, convinced us that the suggestion is entirely correct. Instead of availing themselves of the very obvious distinction implied in this suggestion, however, Americans have, for the most part, far outdone Walker himself, and are abundantly engaged in *jewties*, *tshurnings*, &c. as if little else could be required to render them models in the practice of enunciation.

For the Western Recorder.

LEXICOGRAPHY.

We observe occasionally remarks made in newspapers on Walker's Dictionary. The subject is undoubtedly worthy of some attention. The influence of Walker is greater than that of any other English dictionary, and perhaps than all others put together, & is rapidly increasing. That he is generally popular

amongst students of the language, there is no question. Still objections are offered against him, and the publick mind is not entirely and absolutely decided on the subject. This indecision ought not to remain. For the purpose of defining words and tracing etymologies, any dictionary may have its use, and any one may be altered and improved with advantage. But for orthography, orthoepy, and accentuation, every variety is detrimental, and the great desideratum is uniformity. Those who despise these subjects, as being comparatively trivial, and therefore use no efforts to reduce them to a common standard, have surely not well considered their nature. As long as they exhibit diversities and anomalies, they will force themselves upon our attention, and will afford innumerable subjects of altercation. The only possible way of disposing of them so as to place them out of view, is to be uniform, and to yield invariably to a common standard. Some have proposed to simplify the orthoepy of the language, so that a few rules would direct the pronunciation of every word. The theory is a very pretty one; but every effort to carry it into practice has hitherto proved abortive. The effect has been to introduce a few more anomalies into the language. And I rejoice that these efforts have not been successful, and that we still preserve by our orthography the marks by which we may trace many interesting etymologies. Our orthography is exceedingly irregular, and so is our pronunciation; and there is no prospect that they will be essentially altered. Let good established usage remain as it is; and let it be ascertained as nearly as practicable by a popular dictionary.

Let us briefly examine Walker on these points, which are to be determined by the law of custom.

1. *Pronunciation.* To fix upon a standard in this particular, which should extend to every word, was extremely difficult. In that vast empire over which the English language has extended its sceptre, every province had some peculiar laws of its own. These must in many cases be rendered void, in order to adopt a law which should be conformed to the major part. In cases where custom was about equally divided, it was necessary to resort to ancient usage, good taste, or analogy. In these several particulars, Walker has surpassed all other men. He never decides a disputed case, without adducing such authorities as scarce any well-informed man would attempt to resist. I think, sometimes, in the artificial spelling which Walker employs, he has accommodated himself too much to the thick, indistinct articulation of Europeans. Americans do not need a *j* in *education*, nor *sh* in *virtue*, in order to pronounce them according to his principles, and to utter the proper vowel sounds. That his pronunciation appears to us in some instances uncouth, is no evidence that he is wrong; but may often, with more justice, be ascribed to our provincial abuses. Although our practice may differ much from this standard; yet we ought to consider, that in most cases, if not in all, it differs no less from the *usus loquendi* of those who are acknowledged models.

2. *Accentuation.* In this particular, I think there are amongst us more essential deviations from Walker, than in any other. Yet his accentuation is almost uniformly that of Dr. Johnson, and is so firmly established that it must and will prevail. It is with a few exceptions incorporated into our best poetry, and departures from it would be ascribed to vulgarity or ignorance.

3. *Orthography.* This may be considered as settled by Walker, under the authority also of Johnson. The printers will sometimes venture to leave off a final *k*, or use an *s* for a *z*, without being severely censured. That which offends me the most, is the inserting of letters not authorized by our standards, as *e* after the *g*, in *judgment*, *abridgment*, and *lodgment*, which I observe is done in the Journal of Education.

If, moreover, these standards, when first published, fell far short of exhibiting the prevailing reputable use of the language, that objection must be by this time nearly removed. For I think I need not hesitate to say, that Walker, with all his imperfections, has been considered for twenty years past, both in England and America, the best standard of polite and popular pronunciation. We take it for granted, therefore, that those generally who use the English language, are approaching a conformity to this standard, and that the observance of it is no where taken as an evidence of a rude and deficient education. What more do we want on the subject? What valuable purpose can be answered by that display of acuteness which is sometimes made in finding fault? Does it add any thing to the correctness or the elegance of the language, or to the facility of acquiring it? Is not the direct tendency of it to destroy the utility of standards, and to awaken discussion on a subject which is best disposed of when submitted to a single authority?

Whilst I would submit to Walker, as a standard in the English language, and as a guide in the accentuation of ancient proper names, I would, for similar reasons, reject his authority in the pronunciation of the Greek and Latin languages. In these he does not follow the *usus loquendi*; but violates their fundamental principles, destroys the melody of their measures, and introduces a strange provincial pronunciation, with peculiarities which belong only to the English. The publick, I suspect, has not been greatly benefitted by his speculations on this subject; but let them not on that account withhold any credit from his dictionary, until we shall have another, embracing all its excellences, without its defects. H.

If our own image doth not please us, let us not quarrel with our mirror, but set about reforming ourselves.

Religious Intelligence.

From the Connecticut Observer.

SANDWICH ISLANDS.

Extract of a letter from Mrs. Bingham, to her sister in Hartford, dated

LAHAINA, MAUI, *Sept.* 4, 1826.

"You see by the date of this letter, we are not in the old place at Oahu. We still look upon that as our station, and thro' divine goodness, *still* feel a cheerful resolution to maintain it, till his holy providence clearly indicates the contrary. We were weary—were borne down with what was heavy; we were both daily losing in health, Mr. B. especially; and a way, so comfortable, opening for us to leave it, and seek rest, we deemed it duty. But we should doubtless have had much more hesitancy on the subject, had not a concurrence of circumstances pointed to the same thing. A number of native converts are about to be admitted to the communion of the church, in this place, among whom is the young princess Nahienaena. This circumstance, with some others, renders a visit from Mr. B. at this time, of particular interest to Mr. Richards. Kahumanu, with other chiefs, had made arrangements for being here at that time, and particularly pressed the subject of our going. In connection with this is the anticipated dedication of a large house of worship, at Kairua, whence a pressing invitation has been given to Mr. B. to attend; Kahumanu also urging it as in the other case. A desire is also felt by the mission for a general meeting, if it be possible; and it is thought Providence indicates Kairua as the most suitable place at this time.

"Our situation the past year has been in many respects a peculiarly interesting one; mercies have been multiplied, and trials also have abounded. The most violent and bitter opposition has raged, yea, and continues to go higher and higher. A blessed work we do think we see. Many have conferred among themselves, saying, "what shall we do;" and have been most assiduous "that it spread no farther among the people." But God is carrying it on, and thus far, in his great mercy, has strengthened his servants to speak the things which they have seen and heard.

"You can hardly conceive what bitter *railings*, *cursings*, and *blasphemies*, *can be uttered;* and threatenings, such as would cause one's blood to chill in their veins, did not something sweetly sing within—

"God ruleth on high,
Almighty to save;
But still he is nigh,
His presence we have."

"I cannot tell you any thing about it.—With a few honorable exceptions, it might be said, the high and the low, the young and the old, all combine. Divine wisdom permits it; it appears to be the enemy's time; but we know there is one stronger than he. Well may we, as a little body, say to our christian friends at home, "*brethren, pray for us.*" In the midst of the particular trials we are labouring under, it will be a comfort to you to know that the chiefs and people were never more apparently interested in our behalf. Our path is rough, *but we are comforted by the way.* We have great joy in seeing the work of the Lord prosper.

"I could name many a dear friend, to whom, if they be sojourners below, I could desire to be most affectionately remembered. Tell them I cannot write as I wish. I never have had so few letters as the past year, and never perhaps felt the want of them more."

BIGOTRY IN SWITZERLAND.

We have before given some account of those pious persons who have recently separated from the established church in the *Canton de Vaud.* An old calumny has, it seems, been raised against them. They have been accused of encouraging designs hostile to the civil government. In reply, they tendered a paper, in September last, to the council of state, expressing their entire submission to the "powers that be," in all civil matters, entirely renouncing revolutionary principles, while they claimed liberty of conscience in every thing relating to religion; and petitioning that this declaration might be made public, as an answer to the accusations that might be brought against them. The Council of State refused to receive their petition, on the ground *that they could not recognise any church, separate from the national establishment.*

In the Canton of Grison, *a decree against proselytism* has been lately passed, of which the following is the substance:—

"That the communication of ideas on religious subjects is free; that every one has a right to give, to those who may consult him on these points, explanations which in his conscience he believes to be true, *provided they are not contrary to the doctrines of the two confessions acknowledged in the Canton;* but that no person whatever ought to persuade others to leave their own church to join that to which he belongs. The authorities are directed to punish such attempts by fine or imprisonment; and, if they are made by persons who are not inhabitants of the Canton, by temporary or perpetual banishment. No individual under twenty years of age is to remove his communion from one church to another, without the consent of his parents or guardians. Conversions of this kind are declared null and void; the authorities are directed to prohibit and prevent them; and parents, whose children shall leave the communion in which they have been bro't up, before they are twenty years of age, *are authorized to disinherit them!*"

Switzerland was once called *the cradle of reformation.* One would almost imagine that the expression was prophetic, and that he who first used it foresaw what has now taken place—that in that country *the great principles of the reformation are hushed to sleep!*—*Christian Watch.*

BRITISH & FOREIGN BIBLE SOCIETY.

The issues by the Rev. Mr. Leeves, in Constantinople, in 14 different languages, amount to 7084 copies, near 4000 more than last year. The Hebrew scriptures have been much in demand. Nearly 1000 psalters had been sold. Inquiry is quickened amongst the Jews. In Andrianople, a merchant stated, that at a fair he had sold 120 Greek testaments. In Albania, the printing of the entire New Testament, in Albanian, commenced in January last. The gospel of St. Matthew, printed and bound at the expense of the Ionian Bible Society, has been joyfully received by the people, and the new version is regularly read in the churches. 1127 testaments have been sent to Missolonghi, and 100 bibles to its vicinity. In Malta, the society's friends have distributed 5528 copies, in 20 different languages. The society has also sent 1000 Arabic gospels, and 100 of Acts, and 500 Ethiopic psalters. In Smyrna, also, liberal supplies have circulated. The Roman catholics, as well as the Greeks, are consenting to receive the scriptures. 3000 of the Turco-Greek New Testament is printed by Mr. Leeves, and he has sent home to England the entire copy of the modern Greek testament, prepared by Hilarion. Hilarion has also finished the revisal of the Book of Psalms in modern Greek, which will soon be published, and he is proceeding with the whole Old Testament. The Testament in Turkish, with Armenian characters, will shortly be commenced. In view of this progress of divine revelation, the christian world ought most gratefully to rejoice.—*ib.*

CHRISTIAN PHILANTHROPHY.

From a highly respectable source, we learn that Gerrit Smith, Esq. of Peterborough, N. Y. has the design of establishing during the ensuing season a seminary for the education of pious and promising young men of colour, who are desirous of qualifying themselves for the gospel ministry.

In pursuance of this object, he is desirous of obtaining information, in answer to the following queries. Are there any young men of suitable qualifications? What are their names? Where do they reside? What is their age? Are they single men? What is their character? Are they professors of religion? What is their desire in regard to education?

The liberal bequest of the late Abiel Smith, Esq. of Boston, towards the support of the African School in that city, has already endeared the name of *Smith* to every descendant of Africa; and we trust the design of Gerrit Smith, Esq. will render it still more generally known and reverenced.—*Freedom's Journal.*

Madagascar.—The London Missionary Society have here an important station, with three missionaries, four artisans, and a printer. The island of Madagascar, off the eastern coast of Africa, in the Indian ocean, is about 800 miles in length, and from 120 to 200 in breadth; and the number of inhabitants is computed at four millions. The missionaries have completed the Madagasse translation of the New Testament, and are advancing with that of the Old.—The youths under instruction exceed 2000. Some of these have become teachers. There are 23 schools out of the capital, in which these youths are instructors. Sunday schools are established. The female scholars are much improving. King Radama is favourable to learning, and has recently taken into his service 18 of the young men, who can read and write.—*Ch. Watch.*

Jews.—Several Jews at Constantinople have made their minds known to Mr. John Hartley, the missionary there, professing their firm belief in Jesus of Nazareth. They had been imprisoned, and otherwise abused by their own countrymen. Five out of six, however, remained firm in their profession. Two of them are condemned to labour in the arsenal, the other three were imprisoned. Mr. Hartley says, they have clear views of the christian doctrine of salvation; all their hope is in the death of Jesus Christ. Mr. H. saw a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the death of one whom they name Chaim Castro. Their schemes, however, had been thwarted, and Mr. H. had hopes of procuring their deliverance from prison.—*ib.*

Tracts in Europe.—An English gentleman, in a letter from Piedmont, Italy, in October last, mentions the remarkable readiness with which these "silent preachers" were welcomed in his travels on the continent. He took with him from England, a large number of French and German tracts, as well as the New-Testament in both languages; but at Brussels, and again at Cologne, and finally at Stutgard, he was obliged to replenish his stock. From Calais to Venice, there was manifested the most earnest wish for the tracts, and gratitude for their bestowment. The postillion, who observed the generosity of the English gentleman, entreated the favour of a New-Testament. He had but one left, and told him he must reserve it for a special occasion. In the attitude of supplication, the poor fellow put his hands together, and exclaimed, "O, Sir, I am a Catholic." There was no resisting this appeal.

West-India Ecclesiastical Establishment.—The British West-Indies are divided into two dioceses—Jamaica and Barbadoes, with the leeward islands. Each of these have now a resident bishop and deacons, &c.

Jamaica is divided into 21 parishes, which contain 325,805 slaves. It has 21 rectors, and 24 curates, 21 churches and 20 chapels, which will seat about 12,000 souls. Besides these, are 30 places of the established church.

Barbadoes, and the twelve islands included in the same diocese, have 41 churches 10 chapels, 43 clergy, 40 catechists and teachers, 28 parsonage-houses, and 19 school-houses.

These establishments are comparatively new, and if maintained in the spirit of the Great Founder of Christianity, will be eminently useful.

Revivals.

Rochester.—Further information from this place has been received. The work increases. The three presbyterian congregations participate in it; and a deep solemnity has pervaded the whole village. The Lord is there in his power. Would that his own dear people may not there, as at many other places, be found to dishonour him with slothfulness and unbelief.

Salina and Syracuse, Onondaga Co.—For three or four months past, a revival has been in progress at Salina; and the subjects are becoming somewhat numerous for a place of that size. Syracuse participated in the work for a time.

Parma, Genesee Co.—A revival, we learn, has commenced at this place. As to its progress, we have no particular information.

Troy, N. Y.—The last Troy Review contains a narrative of the state of religion within the bounds of the Presbytery of Troy, from which we make the following extract:—

"The first hopeful appearance of the revival in Troy, was discovered more than a year since. An increased solemnity was apparent in the Sabbath evening lecture, and the minds of a few young persons were first distinctly impressed. A meeting for religious inquiry was appointed in the month of February, 1826, which has been continued ever since, and has been attended by from twenty to one hundred and sixty persons each successive week. Of the fruits of this revival more than one hundred have united with the church, and still greater numbers are looking forward with anxious hearts to the time when they may be permitted to affix their seal to their covenant with God. The work is now going on with unabated progress. Cases of conviction and hopeful conversion occur every week.

"The means which have been principally employed, and signally blessed in this revival, are *preaching* and *prayer.* The truth has been presented to the heart with great simplicity and point, and Christians who have taken the most deep and steady interest in this work, have been fully impressed with the cheering truth that God delights to hear and answer the prayers of the church. With the impression of this truth, and deeply affected with the desolations of Zion, the Presbytery would unitedly lift up their hearts to God, that he would pour out a blessing upon us till there be not room enough to receive it."

The Presbytery have under their care 23 churches, 15 of which are furnished with settled pastors, two with stated supplies, and six are vacant. Only two of the churches (at Troy and Brunswick) "have been visited with revivals of a distinct and powerful character." A few others have been partially roused; but the "fact is not to be concealed, that many of the churches are in a state of lamentable coldness and declension."

Boston, Mass.—The Recorder & Telegraph of the 23d ult. gives some additional particulars of the work of grace in Boston and the vicinity. The work on the whole appears to be advancing. The number of congregational churches in Boston, which are more or less revived, is six. The three baptist societies are beginning to share in the work; the Methodists, since January, 1826, have received about 130 members; and at St. Paul's church (episcopal) there is an evening lecture lately established and numerously attended.

The number of hopeful conversions in these several churches is supposed to amount to more than *seven hundred!* About 300 have made profession; and about 100 stand propounded. Late average number of inquirers, about 500, at the meetings. Several of these churches have been recently formed on the "system of colonizing,"* which promises much good, and which is at the present time spoken of in London and at New-York, as worthy of extensive adoption.

The comparative extension of the work may be seen from the relative numbers of the subjects; which are stated to be, in Essex-street church, 150; in Hanover street, 150 to 180; in Old South, 80 to 90; in Park st. about 50; in Green st. about the same number; in the church at South-Boston, the work has just commenced; and the highest number given in the baptist churches is 30; while the Methodists have received 133, besides others who are hoping.

The churches in towns of that vicinity which are favoured with revivals, are nine in number: Charlestown, Cambridgeport, Medford, Waltham, Concord, Rowley, Newton, Woburn, and Stoneham. In the three last towns the "work is extensive and powerful;" in the others there is considerable excitement; and at Rowley the work commenced on the day set apart for fasting and prayer for colleges.

The whole number of churches mentioned in Boston and vicinity is TWENTY.

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*That is, sending out old members for the purpose of forming new churches.

Baltimore, Maryland.—The New-York Observer & Chronicle states on the authority of a private letter, that two of the presbyterian congregations in the city of Baltimore manifest unusual seriousness; and that in one of them there have been several recent cases of conversion.

Yale College.—Some distant papers have already noticed a revival in Yale College. Instead of telling Christians to rejoice in such an event, we would, with fear and trembling, invite them to a throne of grace, that our hopes may not be disappointed.—*Rel. Intel.*

Guilford.—The revival in Guilford, we understand, increases in interest. About sixty are hoping that they have experienced that change without which no man can see the kingdom of God.—*ib.*

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 10, 1827.

MISSIONARY FIELDS.

"*Ye shall offer an oblation to the Lord, a holy portion of the land.*"—EZEKIEL.

A sensible manuscript address, from these words, has been for some time lying on file, the purport of which is to call the public attention in this portion of the state, to the subject of setting apart certain portions of land, to be cultivated exclusively for the benefit of mission funds. The project, though not new, is one that should not be neglected. The writer offers some cogent reasons for its general adoption. He shows clearly that before much more can be done toward carrying the gospel to every creature, and evangelising the whole world, Christians will have to practice far greater economy, frugality, enterprise and self-denial, than they have yet done, notwithstanding all that is said about the liberality and benevolence of the age. In many cases, as to food, raiment, houses, furniture, carriages, parties for amusement, &c. there are doubtless numerous expenditures, not to say extravagances, which ill become the christian professor to incur, especially in such a day as this, when millions are known to be perishing for the bread of life, and when missionaries are ready and waiting to be sent on a bare pittance to the utmost corners of the earth for their relief. It is high time for Christians of every condition in life, to look about them, and see whether indeed they are acting as faithful stewards—whether, as in earthly concerns, they are striving to take every proper advantage of circumstances in promoting the cause of God—whether they have become *quick-sighted* in this matter—whether they are always ready to devise liberal things, and as ready to execute as to devise.

When any feasible project of earthly gain presents itself, we see the multitude, and Christians among them, rushing forward with eagerness to embark in the enterprise. Are Christians as ready to embark in the enterprises which relate to the unfading inheritance in the heavens—enterprises that have been blessed of God, that have been fully tested, as to the question of their utility and productiveness? Do the generality of christian professors manifest one half the eagerness to embark in these glorious enterprises, which they evince about enterprises that relate wholly to the baubles of this world? If not, where are they? Whose cause are they espousing? Whose servants are they—the servants of God, or of mammon?

But the article in question, which, of course, we cannot present at full length, has reference chiefly to the agricultural portion of community. The writer says, that the thought of setting apart missionary fields for cultivation, was suggested to him at the time, by the near vicinity of a race-course, then occupied by jockies, gamblers and profligates, in full view of him while writing. "Shall we witness," he says, "large plots of ground, set apart year after year, for these purposes, bringing in their train every species of fraud and dissipation, and remain indifferent? Should we not occupy, at least, as much ground exclusively for promoting the cause of the gospel, as there is occupied in such places, for the virtual promotion of idleness, dishonesty, profaneness, debauchery, and every species of wickedness?"

Every country parish is not furnished with a race-course; but every such place has land to spare, and active husbandmen in abundance to till it; and doubtless there is more time absolutely wasted by them every year, than would suffice for every purpose of cultivation.

This fertile region of country ought to abound every where in missionary fields, as "oblations" of gratitude to the Lord. And now, after the descent of such spiritual mercies as we have recently witnessed, there are special reasons which should induce us to set apart these "holy portions of the land." Where much has been given, much will be required. The proper season has arrived for taking this business in hand; and whether towns, societies, neighbourhoods, or individuals, associate for the purpose, it matters little, if only the thing itself be done, and done in a right spirit.

The Theatre.—We are gratified to perceive the bold stand which the Observer & Chronicle has taken in New-York against the theatre; and not less so, to find that the Boston and other eastern papers are giving countenance to the opinion, that while the theatre may be closed, and deserted, it can never be *reformed.*

The interests of the theatre have been for some time declining in this country. This declension will of course be marked with increasing pollution; and the sooner the moral sense of community is made to bear upon the subject, the better. Vice is ever the life-giving principle of the theatre. The actors must please, or be deserted; and as fast as the better portions of society retire in disgust, their seats must of course be vacated, or filled with those who are comparatively worthless. The actors will manage accordingly; till, at length, none but those who are completely abandoned, or who are *theatre-mad*, will dare to be found within the polluted walls of the edifice.

This work of gross degeneracy, one would think, must have been almost accomplished, before a *French* "*Madame Hutin*," could have been tolerated as a dancer, almost entirely without clothing or drapery.

The same inference is also to be derived from the fact, that "*theatricals*" are beginning to resort to inland towns and country villages for support. Let our honest country people beware. The process every where will be downward and deleterious in its consequences. Comparatively decent a theatre possibly may be at the commencement, but the work of degeneracy will quickly ensue; and for every solitary example of a virtuous attendance at such places, the morals of community will eventually be

made to suffer an hundred fold. No *christian* moralist should ever set his foot within the doors of a theatre.

Cause of Bible Classes.—We learn from the Observer & Chronicle, that a committee from six different denominations in Philadelphia have been appointed, with authority, whenever they shall deem it expedient, to take measures for the establishment of a national society, for the more general promotion and improvement of bible classes. This is as it should be. Let such classes be brought to co-operate extensively with Sunday schools, and their influence would be to the moral, or rather the *im*moral world, what Archimedes' lever would be to the natural, when furnished with a fulcrum. By the by, our correspondent V. D. M. has some excellent remarks on this subject, to-day.

The first article on our first page to-day, is one of uncommon interest.

"*When men slept, the Enemy came and sowed Tares.*"—An individual, who is unknown to us, passed through the streets of Utica last week, with specimens of a New-York city paper, entitled *The Telescope*, which he left at the shops and stores, requesting patronage, and promising to call again. Some may possibly be deceived by the apparent shades of candour and decency which the editor of the paper studies to preserve. But the Telescope is a "blind leader of the blind."

A new Way of treating Beggars.—A novel incident is mentioned by a correspondent of the N.Y. Observer, as having recently taken place. A shilling's worth of tracts was given to a beggar to sell. He took them cheerfully, and afterwards called for more, saying that those he had before received were all sold, and that "the little boys were bringing their cents to him to get others."

Doct. Chambers' Cure for Drunkenness.—A nostrum corresponding with this title is exciting considerable attention in New-York, if the papers may be credited. Will the cure be radical? We doubt it; and if it is not, it can be of no *peculiar* value.

"*Touch not, taste not, handle not.*"—The virtual observance of this motto, seems to be the only thing that can arrest the progress of intemperance throughout the country; and this opinion appears to gain ground in every direction. Is not this circumstance becoming one of the signs of the times, which the Christian is called upon to discern?

A correspondent of the Ontario Messenger, who affects to be much disgusted with the idea of writing "Holiness to the Lord" on "a piece of ground," on "ewe lambs," or "firstlings of kine," &c. would probably have been still more offended, if we had alluded to that period predicted in the scriptures, when "*Holiness to the Lord* shall be written on the *bells of the horses.*" Such a mask as his is *too thin for a covering.*

New-York Journal of Commerce.—A new daily paper is proposed to be issued in the city of New-York, bearing this title. Much talent is expected to be embarked in it; and one of its chief peculiarities is, to exclude all theatrical and lottery notices or advertisements from its columns. Price $10 per ann. in advance.

American Education Society.—It appears by the eastern papers, that the state of Maine has recently furnished *nine* scholarships of $1000 each—making in the whole, within the New-England states, nearly sixty scholarships.

Paris Tract Society.—The Editors of the New-York Observer acknowledge the receipt of $204, to be transmitted to the funds of this interesting society.

American Tract Society.—The publishing committee of this society have received a donation of $50, offered for a prize tract on the evils of lotteries.

Juvenile Psalmody.—By request of the Western Sunday School Union, a small work bearing this title has been prepared for the press by the Editor of the Western Recorder. The work is designed to be cheap—say 1*s.* or 1*s*6*d.*

Directions for the Management of S. Schools. The third edition of this little work is in the press of the W. S. S. Union.

A Sunday School missionary, it is expected, will be employed in Oneida county, as early as the first of May.

The Massachusetts Sunday School Union are determined to employ twenty missionaries the ensuing season, for the promotion of the cause.

Schools in Ireland.—The total numbers are 11,823 schools, 12,530 teachers of both sexes, and more than 500,000 scholars. About two-thirds of the scholars and of the teachers are Catholics. A large number of the schools are supported by benevolent societies.

Bernard Barton, the Quaker poet, is about to publish in England, a poem on the loss of the five Wesleyan missionaries, in the mail boat of the island of Antigua.

Rev. Mr. Colton, of Le Roy.—This gentleman, it appears, has been invited to take charge of the Mount-Pleasant school, in Amherst, Massachusetts.

The following article appears in the Columbian Star:—

A Broad Blow.—A friend of ours, some days since; called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the christian religion, and found him reading Dr. Channing's discourse, recently preached at a dedication in the city of New-York. The conversation soon turned upon the merits of the sermon, and the distinguished ability of its author; when our friend inquired of the gentleman how he liked the production. "I like it much," said he, with particular animation; "it strikes a *broad blow* at the christian system, and will prove a decisive triumph for the *religion of nature.* Dr. Channing differs from me in a very few points, and I am satisfied that within five years he will preach the doctrines which I believe."

For the Western Recorder.

MR. EDITOR—"Scrutator's" remarks on Dr. Beecher's letter, last week, were, in my opinion, just enough to excite public curiosity, without satisfying it. I should like to know, for one, in the first place, how a *confidential* letter from that excellent man ever found its way into the hands of the *enemies of revivals;* and in the next place, how a *sincere friend of revivals* could ever have *written such a letter?*

I think it bears strong marks of having been a forgery. Yet Scrutator seems without hesitation to admit its genuineness; and appears to speak as if he were acquainted with the circumstances that occasioned it, and with those which led to its exposure. A little more light on this subject, would doubtless be gratifying to more than one of your CONSTANT READERS.

Some of our correspondents, we presume, will be able to furnish the information desired.

To Correspondents.—The individual who complains of us, for publishing "an anonymous scrip, tending to bring into ridicule and contempt," &c. and who having "read the greater part of the writings of —— ——, which have been published in this country," "does most unequivocally declare," &c. is admonished not to be so hasty in his declarations. The article he complains of was not *designed* for any such purposes as he supposes. It was furnished by a gentleman of undoubted probity, who was educated in one of the universities of England, and has travelled in Europe, and among other things, is well versed in theology and ecclesiastical history.

"H.W."'s communication is received. Since there is no music fount attached to the Recorder office, we cannot comply with his kind request.

Several communications are on file.

☞ The proceedings of the meeting held in this village, to take measures for the relief of the Greeks, and the circular of the General Committee, were received at too late an hour for insertion.

Political.

NEW-YORK LEGISLATURE.

Saturday, March 31.—In the Senate, no business of importance was transacted.

In the Assembly, the committee of the whole took up the bill to incorporate the Clyde canal company, to make a canal from the Erie canal, at the village of Clyde, to Sodus-bay, on Lake Ontario, a distance of eleven miles. After a short debate, the committee rose, and the bill was referrrd to the canal commissioners, for their opinion as to a supply of water for the canal, and its probable effects on the tolls of the Erie and Oswego canals.

The committee of the whole passed a bill to provide for the publication of a map and atlas of this state. [It appropriates $5000, to procure from David H. Burr, fifty copies of a map and atlas of the state, for the use of the state; and for each town in the state, a copy of the map of the county in which the town is situated.]

The committee of the whole then took up the bill from the Senate, relative to the Erie and Champlain canals, passed the first eleven sections, and rose and reported progress.

Monday, April 2.—In the Senate, the day was spent in committee of the whole, on the bill to extinguish the claim of John Jacob Astor and others to certain lands in Dutchess and Putnam counties; but without coming to any decision on the subject.

In the Assembly, Mr. Sill, from the select committee to whom was referred a communication from the canal commissioners on the subject of the appraisement of damages on the Erie and Champlain canals, and the decisions of the supreme court on appeals relative to grants and patents bounded by the banks or margins of rivers and streams, above the ebb and flow of tide waters, as between the state and individuals, (the supreme court having decided that every grant of land bounded on the margin of any river or stream, above the ebb and flow of tide waters, extends to the centre of such river or stream), reported—that in the opinion of the committee, the repeated and uniform acts of the government from the earliest periods of its existence, is conclusive evidence that the law of this state, in relation to the construction of grants above alluded to, is materially different from that of the English common law, and they asked leave to bring in a bill of which the following are the provisions:—

The 1st section authorises the canal commissioners to bring an appeal from the decision of the appraisers.

2d section authorises them to bring writs of error, in all cases where the state is interested in the question decided.

3d. Directs the attorney general to prosecute such writ or appeals, and to defend the canal commissioners when sued for acts done in the discharge of their duty.

4th. Authorises the treasurer to repay to the canal commissioners any money by them expended in enforcing suits.

5th. Stays the payment of damages in cases where the commissioners deem the interests of the state require a review of the grounds of such decision.

Tuesday, April 3.—Mr. Colden, from the canal committee, to whom was referred the bill from the house for the construction of the Chenango Canal, reported against the passage of the same, as there was no certain data on which to calculate the expense and income of the work; and brought in a substitute for the original bill, which directs the canal board to employ three competent engineers to make further surveys of the proposed route, with a view to a correct estimate of its cost, and a supply of water, and report the same to the canal board, who are to submit the same to the next legislature. The report was ordered to be printed.

Mr. Dayan, from the committee on towns and counties, reported in favour of the passage of the bill from the house to divide the town of Whitestown.

The bill to restore to Myron Holley certain real estate heretofore conveyed by him to the state, after being decided to be a majority bill, was read the third time and passed; ayes 18, noes 8.

In the Assembly, the bill to amend the charter of Utica, was read the third time and passed.

The committee of the whole passed the bill to amend the highway act. [This bill, when reported, provided only for taxing non-resident lands in the counties on the Holland Purchase; but was afterwards so amended as to extend its provisions to the whole state.]

The canal commissioners, in obedience to the resolution of the Assembly, of Saturday last, reported that in their opinion, there is not at present, and that there will not be hereafter, without an additional supply, a surplus of water on the Erie canal, at or near Clyde, sufficient to feed a canal from thence to Sodus bay; the Oak Orchard creek, which is now the nearest feeder, being about ninety miles distant from that place. But they think the tolls to the state would probably be rather increased than diminished by the proposed canal.

Wednesday, April 4.—In the Senate, Mr. Spencer from the literature committee, reported against granting further aid to the central asylum for the education of the deaf and dumb, (at Bowman's creek), as the advantages derived from that institution had not been in a ratio with the patronage bestowed by the state, and it was not properly located, nor had it been at all encouraged by the inhabitants in that vicinity.

The bill to increase the common school and literature fund was read the third time and passed.

In the Assembly, the report of the committee of the whole, in favour of the bill to tax non-resident lands for improving roads, &c. was agreed to; ayes 73, noes 33.

The committee of the whole again took up the bill from the Senate relative to the canals. A motion to give the commissioners $5 per day, while actually employed, in lieu of their present salary of $1500, was lost by the casting vote of the chairman. An amendment, appropriating $3000 to repair a lock at the old canal at Rome, was adopted; as was another, 54 to 4, to prohibit cock-fighting, billiard or card playing, or any other gambling, on board canal boats, under a penalty of $5. The committee then rose and reported progress.

In the evening session, Mr. Granger, from the committee to whom was referred the petitions from the western counties, in relation to the abduction of William Morgan, made a long report. After stating the substance of the petition, including the allegation of the murder of Morgan, the committee observe, that they "have delayed their report, with the expectation that the promised testimony would be furnished, to substantiate the charges contained in the petitions. Within a few days, several affidavits have been forwarded to your committee, none of which reach the most severe allegations of the petitioners. From the testimony adduced, no doubt remains in relation to the unlawful seizure and removal of Morgan, for which several persons were arrested, and having pleaded guilty to the indictments found against them, are now suffering the penalties of the law in the gaol of the county of Ontario. The situation of this unfortunate man, after leaving Canandaigua, so far as legal proof can be furnished, is still left to conjecture; but by the affidavits presented, many circumstances are brought to bear upon the allegation that he was taken to Niagara, whatever may have been his subsequent fate."

The committee received an affidavit from the wife of Morgan, declaring her ignorance of his fate, other than what is known generally, and that she has not seen or heard from him since the 11th of September last. But the proof respecting him, after he left Canandaigua, consists altogether of the affidavits of persons who derived their information from others.

The committee add, that "after a full examination of the subject, they have endeavoured to devise a tribunal for the investigation of this transaction, which could have a jurisdiction co-extensive with the section of country through which this conspiracy is stated to have extended; but upon the deepest reflection, they are of opinion that such tribunal, while it would be doubtful in principle, and dangerous in precedent, would not materially add to the power vested in our existing courts." They therefore recommend the adoption of two resolutions; one, that the Governor offer a reward of $5000 for the discovery of Morgan, if living, and a like sum for the murderer or murderers, if he is dead; the other that a joint committee of the Legislature, two from the Senate and three from the Assembly, be appointed to visit the western counties, with power to send for persons and papers, to make a full inquiry, and to report their proceedings to the next Legislature.

The report and resolutions were ordered to be printed.

Thursday, April 5.—In the Senate, the bill relative to the claims of John Jacob Astor and others to certain lands in Dutchess and Putnam counties, was again under consideration. A substitute for the bill, offered by Mr. Spencer, was adopted, which proposes to wait the decision of the supreme court of the United States in the premises, and if that is in favour of the claimants, the state will, by way of compromise, pay them $450,000; but if the claimants are required to pay for the improvements, the state will pay them only $250,000. The report of the committee of the whole was laid on the table.

In the Assembly, the bill to tax non-resident lands for the improvement of roads and bridges, was read the 3d time and passed; ayes 68, noes 31.

The committee of the whole again took up the bill relative to the canals, passed it, and reported it to the house. In the house, Mr. Barstow moved to amend the bill, so as to reduce the salary of the canal commissioners to $1000; but the house adjourned without taking the question.

The House then went into committee of the whole, on the bill to make a *section* of the state road from Lake Erie to the Hudson. Much difficulty arose in filling the blank in the first section of the bill, with the names of three commissioners to locate the road; and after this was finally effected, the question was taken on the section as amended, and it was lost; ayes 41, noes 43; when the committee rose, and the house adjourned.

Friday, April 6.—In the Senate, a message was received from the Governor, returning the bill to regulate the sale of lottery-tickets, with his objections to its becoming a law in its present shape. Of these objections, we have only room to give the substance. His excellency considers the arrangement which was made with the institutions for whose benefit the present state lotteries were granted, pursuant to the act of 1822, to have been a contract; and that by this contract, those institutions, or their agents or managers, were invested with all the beneficial interests arising from these lotteries, and with the absolute power of managing the same and selling the tickets. The present bill, therefore, appears clearly to him to be a violation of this contract, inasmuch as it converts an absolute right to vend tickets into a qualified permission, by requiring the obtainment of a license, which may be granted or refused—the payment of a certain sum of money for such license, and a bond with sureties, in the sum of $5000, for the performance of certain conditions.

Waiving the question of the right to prohibit the sales of shares of tickets, his excellency considers it probable that evasive expedients may be adopted, if the bill is carried into effect, and thereby the evils of lotteries may be visited upon us for a longer period than would occur if such provisions were not made. This prohibition will probably produce cheap tickets; the sums raised will be correspondently reduced, and the duration of the system consequently extended. It may also embarrass the operations of the managers, and probably terminate in litigation, which would last for years; or perhaps cause the lotteries to be thrown back upon those institutions for whose benefit they were granted, or render them unproductive in the hands of the managers; and thus the interests of some of our most important literary establishments would be seriously affected.

In communicating these objections, his excellency says—"I cannot sufficiently express my regret, that a due regard for the public faith, and an anxious desire to shorten the duration of the authorised lotteries, compel me to resort to this step, especially as the general provisions of the bill are salutary, and well calculated to arrest the progress of existing evils."

The bill is therefore lost, unless two-thirds of the members present in each house shall vote in favor of passing it, notwithstanding the Governor's objections.

The bill relative to degrees of doctor of medicine conferred by colleges out of the state, was read the 3d time and passed, 18 to 7. Also, the bill to divide the town of Paris, 15 to 7.

In the Assembly, the house took into consideration the report of the committee of the whole, on the bill relative to the canals. Mr. Barstow's motion to reduce the salary of the canal commissioners to $1000, was adopted; ayes 74, noes 31. The provision authorising the canal board to make allowances on canal contracts, was extended to contracts made under the law of 1825. The section appropriating $3000, to repair a lock on the old canal at Rome, was lost; ayes 39, noes 50. The bill was then ordered to be engrossed for a third reading.

FOREIGN.

From England.—The ship Octavia, arrived at Boston from Liverpool, sailed on the morning of the 21st of February. Letters dated the 20th announce the severe and dangerous situation of Lord Liverpool. On the 13th his lordship had a severe attack of the palsy and apoplexy, from which he was not expected to recover. Mr. Canning continued ill at the last advices from London. The illness of these distinguished and leading men had caused great panic in the stock market, and the funds had fallen two per cent. One of the letters says, "You know the great corn question was to be brought forward on the 26th. What will be done now, we cannot say; but the subject will most probably be postponed, until some change takes place in the situation of Lord Liverpool and Mr. Canning."

Turkey.—Letters from Odessa to the 29th of January, state, that large reinforcements of troops had been ordered off from Constantinople to the Morea.

It is said under date of Constantinople, 12th January, that—"The government had just discovered a new conspiracy, by means of an intercepted correspondence between the malcontents here and the Janissaries on the Asiatic side. The heads of it were seized during the night, and immediately beheaded, with the exception of a few, who contrived to escape.—Meanwhile, the system of reform goes on, not only here, but throughout all the provinces, with the exception of Natolia. A great number of Pachas have been displaced, from which the best results are anticipated."

Spain.—A Portuguese courier arrived at Madrid on the 8th February. The contents of his dispatches were not officially known; but it was reported that he had brought a declaration of war by Portugal, grounded on the reception afforded by the Spanish government to the refugees from Beira, and the facilities which it had afforded them to effect their entrance into the province of Montes.

Ten regiments of the Spanish provincial militia had received orders to hold themselves in readiness to set out for the army. There was a great eagerness among royalist volunteers, to enrol themselves in the brigade intended for the army of observation.

From Lisbon.—Capt. Allen, arrived at New-Bedford, in 42 days from Lisbon, reports that an engagement took place about the 5th or 6th of February, near Oporto, between the constitutionalists, under the Count de Villa Flor, and the rebels, under the Marquis of Chaves, when the latter were completely routed, with the loss of 150 to 200 killed, 300 prisoners, several pieces of artillery, and baggage. The rebels retreated towards Galicia.

From Canton.—Advices from Canton, by the Maria, arrived at New-York, states that less foreign capital was invested in purchases, than at any time the last twenty years, and the shipments to Europe, as well as to this country, would be moderate. Only $600,000 in specie had arrived by all the vessels from the United States. At the same time last year, upwards of $2,000,000 had arrived from this country.

Bolivar elected President for Life.—The editor of the Baltimore Gazette has received files of Lima papers, and private advices from Peru, to the 29th of December. The new constitution was adopted and promulgated on the 8th of December. The Peruvian of the 9th, gives an account of the celebration at Lima, on that occasion. "The principal officers of the government took their oaths to support the constitution, and great rejoicings were manifested by the people of the capital on the occasion, which seemed to derive additional feeling from the same being the anniversary of the victory at Ayacucho, which gave liberty to the country." The editor of the Peruvian says: "On this day the charter of our rights goes into operation, to perpetuate the tranquility of Peru, and to ensure peace and plenty throughout this vast republic."

The editor of the Gazette mentions the election of Bolivar in the following terms: "It appears that the Peruvians, as an evidence of their attachment to Bolivar, and confidence in his integrity, have chosen him President for life.—It now only remains for this illustrious man to consummate his fame, by declining the acceptance of this great honour, proffered by the generosity and gratitude of a rescued people; and that this will be his course of conduct, we may safely venture to affirm."

A letter from Laguira, of recent date, to the editor of the Baltimore Gazette, in allusion to Bolivar's resignation of the presidency of Colombia, says—"If it is accepted, I know not where they will find a man to succeed him, who will fill his station with equal usefulness; for, notwithstanding the contemptible slanders circulated against him in your country, he is one of the most disinterested patriots of the age."

DOMESTIC.

West India Trade.—A report having found its way into several papers, that an arrangement of the difference on the colonial question with Great Britain had been made by Mr. Gallatin, we have taken some pains to inquire into the truth of it. We learn that there is no ground whatever for the report; but that on the contrary, Great-Britain perseveres in altogether refusing to treat on that question. There is, therefore, no prospect whatever of any adjustment of it by the convention.—*Nat. Jour.*

The National Journal gives an abstract of the several appropriation bills which passed Congress at the last session, of which the following is a recapitulation:—

1. For support of government for the year 1827,	$1,718,337 04
2. For the military service of the United States, for the year 1827,	2,971,360 99
3. For fortifications for the year 1827,	505,000 00
4. For barracks, storehouses, hospitals, &c.	45,352 51
5. For the Indian department for the year 1827,	174,047 59
6. For carrying into effect treaties made with sundry tribes of Indians,	186,368 18
7. For the support of the navy for the year 1827,	3,185,748 53
8. For the gradual improvement of the navy,	500,000 00
9. For building light-houses and beacons, placing buoys, &c.	41,204 40
10. For improving harbours, building piers, &c.	82,176 45
11. For the payment of the revolutionary & other pensions,	1,573,240 00
12. For the public buildings for other objects,	396,865 00
13. Miscellaneous,	206,865 00
14. Private,	11,820 86
Total,	$11,315,568 95

A Veteran Editor.—Major Benjamin Russell, editor of the Boston Centinel, says in his paper of the 17th ult. "This day completes forty-three years since the Centinel was first published by its present editor. The occasion demands from him an expression of gratitude to the Giver of every good gift, for his blessings, and to many friends who are now alive, and who during the above long period have been undeviating in their patronage."

The Canajoharie Sentinel states, that the late flood was the most remarkable that has been known along the valley of the Mohawk for many years. The flats presented the appearance of a vast lake. The bank of the canal, which in ordinary cases has been able to resist the violence of the floods, was unequal to the task of restraining the impetuosity of the current. In the towns of Canajoharie and Root, the river rose to an elevation above the tow path of the canal, and spread dismay through the villages and among the inhabitants residing along its banks. Much damage has been done to the farms along the valley; fences of every description have been swept away; numerous small bridges have been carried off; and other losses in timber, boards, &c. the amount of which cannot be ascertained.

It is stated in the Philadelphia Democratic Press, that the supreme court have fined the lottery brokers lately convicted of selling foreign lottery tickets, from five hundred to a thousand dollars on each indictment. The fines go to the use of the Union Canal Company.

Henry Wheaton, Esq. of New-York, is appointed charge des affaires of the United States at the court of Denmark, and has accepted the appointment.

The Sandy-Hill Sun says, that about sixty rods of the new canal, south of Fort-Edward village, has given way, and slid into the river.

Henry A. Foster, of Rome, is appointed surrogate of the county of Oneida.

The Governor has appointed Humphrey Howland and Jethro Wood, commissioners for draining the Cayuga marshes.

MARRIED.

In London, Rev. *Joseph Wolff*, missionary to the Jews, to Lady *Georgiana Mary Walpole*, fourth daughter of the late, and sister to the present Earl of Oxford.

DEATHS.

In Whitesboro', on the 30th ult. Mrs. *Esther Albro*, wife of Mr. Samuel C. Albro, aged 30. [Printers in Canandaigua are requested to publish this notice.]

In Hartford, Con. Col. *Hezekiah Wyllys*, aged 80. He graduated at Yale college in 1765.

In NewYork, on the 4th inst. *Pierre C. Van Wyck*, Esq. aged 47, formerly recorder of that city.

Drowned, at Glen's Falls, on the evening of the 28th ult. Miss *Gloriana Folsom*, daughter of John Folsom, Esq. aged 35.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

GIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

REFORMED POET.

It has already been announced, that Mr. Robert S. Coffin, better known as the "Boston Bard," whose fugitive pieces have deservedly attracted considerable attention, and whose life has been a series of vicissitudes and irregularities, is preparing for the press a small volume, entitled "The Eleventh Hour; or, a Confession of Christianity—by a Consumptive." As an evidence of the change in his views and feelings on the subject of religion, he lately furnished the following lines for publication in the Recorder & Telegraph:— *Charleston Obs.*

No more the idle song I weave
To strains of godless mirth;
Earth and its fleeting joys I leave,
Its vain pursuits, that still deceive,
And have in sin their birth.

What boots the smooth and senseless lay,
That wakes at beauty's nod?
To waste upon the painted clay
That praise, which through life's little day
Alone belongs to God?

Of what avail to strike the lyre,
To swell the victor's fame?
To higher fan ambition's fire,
And bid the busy crowd admire
At war's destructive flame?

Why wait at wealth and folly's door,
And lowly bend the knee
To him who never fed the poor,
Or lent to misery from his store,
A doit in charity?

Ah! richer themes my muse demands,
To wake the sacred lay;
Look on those pierc'd, those bleeding hands,
That wounded side! To ruffian bands
The Saviour falls a prey!

Oh, God! no more to worldly themes
Shall sink the muse supine;
The light of truth around her beams;
She bursts the bonds of fancy's dreams;
Blest Saviour, she is thine!

BOSTON BARD.

Newburyport, Feb. 13, 1827.

DIFFERENT DEPARTMENTS IN MUSIC.
No. XXIV.

ORATORIOS.

We might easily have multiplied specimens illustrative of the character of sacred oratorios; but enough has been given for our purpose, and we were unwilling to dwell upon such specimens as are not in the hands of the generality of our musical readers.

From what has been adduced under this head, it will readily be seen, that the *indiscriminate* performance of oratorios, or of selections from oratorios, must have a deleterious tendency on those associations of the mind which are indispensable to the vital interests of sacred music. This, we believe, has been one cause of the decline of church music. Perhaps, also, the same circumstance has contributed not a little to the decline of oratorios themselves; and for aught we know, it may have been instrumental of retarding the general progress of musical cultivation in Great-Britain. However these things may be, we sincerely hope the time will never come, when our country will adopt the indiscriminate policy which has so long been pursued by the English musicians and amateurs. What if they are our superiors in science and cultivation? This is no reason why we should *barter our conscience* for *their's*, or blindly imitate their faults. As artists, the musicians of Europe have superior opportunities and superior pecuniary inducements to stimulate them to improve their advantages; and for a long time to come, they will doubtless hold the pre-eminence. But while we may not hope to arrive at their eminence as artists, let us try, as Christians, to avoid those of their errors and miscarriages, which are really of a serious nature. Let us not *worship* the god of genius, or bow down to any idol, on account of the tastefulness of the niche that contains it, or the elegance of the drapery which seeks to hide or to sanction its deformity.

Genius we must continue to admire. The productions of genius we must study and bring before the public; and we must select *specimens* even from the highest models of excellence. To think of rejecting these models entirely, would of course be preposterous in the extreme. Such a principle would lead to the annihilation of the art; and if carried into literature generally, (which it might be with equal propriety), would lead inevitably to universal barbarism.

But while we are far from meaning any such thing as this, we would most strenuously insist on the duty of ever making a judicious, a most careful and scrupulous discrimination. It requires not the gift of prophecy to foresee, that the success of musical cultivation in this country will greatly depend on this circumstance. Much as the idea has been overlooked by the *real* lovers of *sacred* music, it is one of immense importance, and one which in a christian country lies at the very foundation of all improvement.

Were evangelical religion as low in our happy country at the present time, as it was in Europe one century ago, at the beginning of Handel's career, the case would be very different. The abuses of music would be little felt; devotion and professed amusement might be extensively blended, and no one, perhaps, be found to complain. The thing, however wrong, would be less felt, and its consequences less immediately discoverable.

But times have changed. Feelings have changed. The progress of knowledge and science and taste has advanced. Piety is more generally diffused among the various ranks of community. Vice has become more shamefaced. Irreligion is in a greater measure discountenanced; and besides all this, what might be called the philosophy of religious affections has become better understood. These changes require corresponding changes in music; and the man that entirely overlooks them, while he thinks to bring the musical classics* before the public indiscriminately, will sooner or later be driven from his employment by want of support. Our countrymen are, on the whole, very liberal; but they have a great deal of practical good sense, and will not long continue to encourage a thing which is *said* to be good, unless the results of it correspond in some measure with their expectations.

While pious people so generally continue to neglect the business of cultivation, and to withdraw from singing schools and societies, it will of course be presumed that they have some shadow of reason for so doing. And doubtless one grand reason is, that they find it difficult to maintain their spirituality at such places. And there has hitherto been ample cause, for the most part, why they should be perplexed with such difficulties. A single supposition may serve to set this idea in a clear point of light.

The Christian views psalmody, or ought to view it, in the same analogy with public prayer—prayer heightened, as to its appeal to our feelings, by the application of a truly impassioned enunciation, which has been so previously cultivated, as to become second nature to those who apply it, and quite familiar to those who listen to it. Indeed, it may be said that music, set to the fifty-first psalm and to many others, is, or ought to be, precisely such as answers this description. To cultivate such an enunciation as this, to the words in question, it is easily seen, must be a matter of difficulty: In such an undertaking, devotion, for a time at least, must be stifled amidst labour and criticism. Now, suppose this enunciation to have been fully acquired by another band of individuals, who should enter merely into the sentimentality of the exercise, while every one else saw distinctly, that their chief business was a display of talent, which should call forth the sentimental gratification and the applause of an auditory. Would not such an influence be contagious? Would not the half-tutored pupils before mentioned be likely to derive injury from the repetition of such experiments? Would they as easily keep their minds afterwards to the one simple business before them? Certainly not. Their taste, their associations, their inclinations, would almost inevitably receive a wrong bias. How then shall the art be cultivated at all, without occasioning this bias? The answer is obvious. Let every thing in the art have its proper place. Whenever this species of impassioned enunciation is to be made a matter of contemplated exhibition, let subjects of impassioned narration and description be selected for the purpose, and never such as require direct addresses to the throne of grace. Here is the very point of discrimination. Let the christian cultivator take his stand here, and carry that same kind of discrimination every where, that shall best comport with his duty to his divine Master, and his zeal for the best interests of the cause.

*Perhaps we ought to beg pardon for the coining of this phrase. But surely such a phrase, or some one equivalent to it, is greatly needed.

Miscellaneous.

SUNDAY SCHOOLS AND TRACTS.

The Pastor's Sketch-Book, a work recently published in England, by George Redfield, A. M. contains among many others, the following interesting anecdote. It furnishes a beautiful illustration of the usefulness, both of Sunday schools and tracts:—

"In one of his journies he met with an interesting boy, employed in attending upon an engine at a colliery. In this boy was strikingly evinced the advantage of Sunday school instruction.

"The father of this boy was an illiterate and profligate character, habituated, like most of the class to which he belonged, to drunkenness and profane swearing. In the presence of this man, the boy, whom we shall now name Sam, took occasion one day to read aloud several of the tracts which he had received of a blind man. When he had done, his father asked him, with apparent concern and seriousness, if what he had been reading was true? "Yes," replied Sam, "I am sure the blind man would not give me a parcel of lies to read, because he is intimate with my master, who is *so good a man.*" "Then," replied the father, satisfied with the reason the boy had assigned, "then I am wrong. I am sure to be wrong." This ingenuous confession of the father to the child, was accompanied with an earnest expression of desire to be set right. "I wish, Sam," said the father, "you would teach me to read, that I may see something about these things myself."

"The gratification of the boy, at this unexpected turn in his father, and the astonishment with which he listened to his confession, and his intreaty to be instructed, can hardly be imagined. Gladly, indeed, did he set about the work, in hope that his father would turn from his evil ways. It was a sight which might have gladdened any heart, to behold this poor boy employing his leisure time, and exerting all his little ability and energy, to teach his ignorant and profligate father his A B C. Nor was the zeal and determination of the father a whit behind the filial affection of the boy. A desire after religious knowledge had been enkindled in his breast, a voice of sovereign energy had arrested his attention, and all the impulse of his soul was now directed to the truth. The progress he made was truly astonishing; in a very short time he was able to read with comparative ease.

"The tracts which had been given to the boy were the first objects of his curiosity, and from these his attention was gradually led on to the bible. This book, which opened to his understanding a new world, and made him a partaker of new feelings, now engaged all his thoughts, and became the subject of his constant study. His former evil companions were all forsaken, his vicious habits were at once broken off, and he became a new creature in Christ Jesus. Religion now appeared the one thing needful, and he sought the company of those who like himself, were in pursuit of it.

"After a short time he determined, with some of his neighbours who were piously disposed, to establish a prayer meeting in his own cottage. This was carried into effect, and proved a great blessing to them.—All this mighty and pleasing change, in so degraded and wretched a character, was effected in the course of a few months.

"The honoured individual who had been the instrument of effecting this delightful change, by the tracts given to the boy, soon after visited the place, and found this happy family rejoicing in the light and consolation of the gospel. The sight of him, the reader may be sure, awakened sentiments of the most lively gratitude in both father and son. Our friend was subsequently present at the prayer meeting, and enjoyed the unspeakable happiness of hearing this reformed character conduct it in an edifying and judicious manner, and with an ability which would have done credit to many who have enjoyed a far better education.

"It is now several years since these encouraging events transpired, and it has pleased God to permit our blind friend to visit the scene of this blessedness but a few months since. He found this family walking in the truth. The father was become an established, zealous Christian, consistent and correct in his character, promoting and countenancing the interests of religion and all around him.

"Great, indeed, was the gratification of our friend, to find that the leaven was still working, and the kingdom of God spreading; that since the conversion of the boy's father, an event still more remarkable had taken place. The boy's grandmother, a woman 75 years of age, lived near them. She had arrived at this last verge of life, without any knowledge of divine things, or any hope of glory beyond the grave; ignorant, careless and wretched. To her this excellent boy directed his attention. He prevailed so far as to interest the aged woman in what was manifestly fitted to console and bless her heart. Though old in ignorance and sin, yet the Lord opened her heart; she attended to the instructions of her grandchild, and accepted the truth as it is in Jesus. There is satisfactory evidence that she has been called at the eleventh hour, and made a partaker of the sacred knowledge of the gospel. Our friend found her like an aged saint, rejoicing daily in hope of the glory of God."

From the Columbian Star.

POPISH SUPERSTITION IN THE U. STATES.

Among the books which are held in high estimation by the Catholics, not only in Europe, but also in the United States, is one with the following title—"The Pious Guide to Prayer and Devotion, containing various practices of piety, calculated to answer the demands of the devout members of the Roman Catholic Church." From this volume the subjoined is an extract:—

"An Agnus Dei, so called from the image of the Lamb of God impressed on the face of it, is made of virgin wax, balsam and chrism, blessed according to the Roman ritual. The spiritual efficacy of it, is to preserve him who carries an Agnus Dei, or any particle of it about him, from the attempts of his spiritual or temporal enemies—from the dangers of fire, of water, of storms and tempests, of thunder and lightning, and from sudden unprovided death. It puts the devils to flight; succours women in childbed; takes away the stains of past sins, and furnishes us with new grace for the future, that we may be preserved from all adversities and perils, both in life and death, thro' the cross and merits of the Lamb who redeemed and washed us in his own blood. The Pope consecrates the Agnus Dei's the first year of his pontificate, and then every seventh year, on the Sunday before Low Sunday, with many fine ceremonies, and devout prayers."—Page 277.

The annexed extract from Park's Travels in Africa, page 52, may not unfitly accompany the foregoing, as a kindred specimen of religious nonsense:—

"The saphies are prayers, or rather sentences from the Koran, which the Mahommedan priests write on scraps of paper, and sell them to the simple natives, who consider them to possess extraordinary virtues. Some of the negroes wear them, to guard against the bites of snakes or alligators; and on these occasions, the saphie is commonly enclosed in a snake's or alligator's skin, and tied round the ancle. Others have recourse to them in time of war, to protect their persons against hostile weapons; but the common use to which these amulets are applied is to prevent or cure bodily diseases; to preserve from hunger and thirst, and generally to conciliate the favour of superior powers, under all the circumstances and occurrences of life."

BOZRAHVILLE.

When manufacturing villages began to rise up in New England, fears were started that their tendency would be demoralizing to the rising generation; but daily experience teaches us that this has not been the effect; but on the contrary, confirms me in the opinion, that the more compact our settlements are and the more frequent our social intercourse, the more knowledge prevails, and the more morals and virtue are cherished. I am led to these reflections from the known happy state of society in Bozrahville, (Con.) They are all literally a church-going people, and as the following statement will show, not a less reading community. Having some knowledge that a general spirit of reading and inquiry prevailed there, and that an unusual number of periodical publications were circulated in the village, I have taken some pains to ascertain the particulars on this point, and now offer them to the public.

The number of families in the village are 18; adults 90; weekly papers taken 26; religious 4; monthly publications 43; religious 41; literary 1; scientific 1; making about four periodical publications to every family, and nearly one to every individual. This I feel assured affords a more favourable view of the literary and religious character of the inhabitants of Bozrahville, than can be presented of the same number of inhabitants of any district of New-England, where they are solely engaged in either agricultural or mercantile pursuits.—*Norwich Cour.*

"*Which strain at a gnat, and swallow a camel.*"
Matt. 23: 24.

Doctor Adam Clarke says this passage should be translated—Ye strain *out* the gnat, but ye swallow down the camel. "Ye strain *at* the gnat," conveys no sense; indeed it is likely to have been at first an error of the press, *at* for *out*, which, on examination, I find escaped in the edition of 1611, and has been regularly continued since.

As an illustration of the passage, Servius, speaking of the East, gives the following account:—

"In those hot countries, *gnats* are very apt to fall into wine, if it be not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, became a *proverb* for exactness about little matters. In Matt. xxiii. 24, the proverbial expression of carefully straining out a little fly from the liquor to be drank, and yet swallowing a camel, intimates that the Scribes and Pharisees affected to scruple little things, and yet disregarded those of the greatest moment."

SPIRIT OF THE WORLD.

When a direct tax was levied to defray the expences of the last war, a citizen of Vermont, on paying twenty dollars as his proportion of it, declared to his friends, that he never felt more happy than when putting that sum into the collector's hands, to aid so worthy a cause. The next Sabbath, a collection was to be taken up to assist in sending the gospel to the heathen, and the wife of this individual had rolled up in her handkerchief two cents, to contribute on the occasion. On observing this, and learning its object, this patriotic man declared the money should not go—unrolled the "two mites," and secured them in his own pocket.—*Ver. Chron.*

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail
Feb 3. 1826. 3tf

A New and Sovereign CURE for the
SALT RHEUM.
(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.
Feb. 27, 1827. 9m6

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the south-west part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

SWAIM'S PANACEA,
FOR THE CURE OF
Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporing to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of
WARNER & HARVEY.
Who are now receiving a large and excellen assortment of
Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,
comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*
Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.